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The Muslims are in need of such a book to protect themselves and their families from the callers to misguidance.



A Brief Biography of Shaykh Dr. 'Abdus-Salaam Ibn Burjiss Ibn Naasir Aali 'Abdil-Kareem²

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَكُونُ دُعَاةٌ عَلَى أَبْوَابِ جَهَنَّمَ مَنْ أَجَابَهُمْ إِلَيْهَا قَذَفُوهُ فِيهَا
The Messenger of Allaah (sallallaahu 'alayhi wa sallam) said, "There will be callers at the doors of the Fire, whoever responds to them will be cast therein."¹

Ahlu-Sunnah wal-Jamaa'ah were shocked when the news reached them of the death of the noble shaykh, Dr. 'Abdus-Salaam Ibn Burjiss Ibn Naasir Aali 'Abdil-Kareem who died on Saturday night, the 3rd of Dhul-Hijjah 1425 (14th January 2005) in a terrible car accident while on his way from Ahsaa to Riyadh.

This book is an ideal study guide for the Muslim who wishes to teach his family the creed of *Ahlu-Sunnah wal-Jamaa'ah*.

I ask Allah to reward the family of 'Umar, Bashan 'Abdullaah and Amanda Brown.

Shaykh 'Abdus-Salaam was well known to the scholars and *shuyookh* of this blessed country (Saudi Arabia). The proof for this was the large number of scholars and teachers who attended his funeral prayer. And I have heard some of the people of knowledge and virtue say about him: "The level of knowledge of Shaykh 'Abdus-Salaam surpassed his age."³

I ask Allah to preserve 'Umar's children, 'Abdullaah, Janaan, Mu'aadh, Hanaa, Saara and Daania, upon the creed of *Ahlu-Sunnah wal-Jamaa'ah* until the day we all return to Allaah.

﴿وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ
وَمَا أَلْتَنَّهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ﴾

And those who believe and whose offspring follow them in faith, We shall join them together with their offspring [in paradise] and We shall not decrease the reward of their deeds in anything.

[Sooratut-Toor, 52:21]

And it was also said about him: "Had he lived long, he would have been an *ayah* (proof/sign)." And I have seen a large number of scholars and students of knowledge affected by his loss. This was since he was a defender of the *Sunnah*, safeguarding it with his life, pen, and wealth. Allaah blessed me by allowing me to be close to the Shaykh for a period of time, which is considered short in comparison to the number of close friends and loved ones he had. During my closeness to him, whenever I would hear anything from him concerning his biography and personal information, I would write it down. So after a while, I had collected

الحمد لله رب العالمين والصلاة والسلام على أشرف الأنبياء والمرسلين

Rasheed Ibn Estes Barbee

² This biography was written by Haanee Ibn Saalim al-Husaynee al-Haarithe in Jeddah and was distributed in the Saudi newspaper, *al-Jazeera*.

³ Translator's note: This means he had more knowledge than was typical at his young age.

¹ *Hadeeth* of Hudayfah Ibn Yamaan; collected by Ibn Maajah in "The Book of Trials" (*hadeeth*, 3979).

published in 1346H. He, may Allaah have mercy on him, also took on the task of verifying many of the treatises that were published in two volumes, the first with the title *Silsilaat Rasaa'il wa Kutub 'Ulamaa Najdil-A'laam*, and the second with the title *Min Rasaa'il 'Ulamaa Najd al-Fiqhiyyah*. They are as follows:

- ✽ "*Dahd Shubuhaat 'alaat-Tawheed*" of Shaykh 'Abdullaah Abaa Butayn
- ✽ "*Al-Fawaa'idul-' Udhaab*" of Shaykh Hamad Ibn Mu'amar
- ✽ "*Ar-Radd 'alal-Qubooriyeen*" of Shaykh Hamad Ibn Mu'amar
- ✽ "*Ad-Diyaa-ush-Shaariq*" of Shaykh Sulaymaan Ibn Sahmaan
- ✽ "*Su'aal wa Jawaab fee Ahammil-Muhimmaat*" of Shaykh 'Abdur-Rahmaan Ibn Sa'dee
- ✽ "*Tuhfatut-Taalib wal-Jalees*" of Shaykh 'Abdul-Lateef Aali Shaykh
- ✽ "*As-Sawaa'iqul-Mursalash-Shihaabiyyah*" of Shaykh Sulaymaan Ibn Sahmaan
- ✽ "*Ar-Radd 'alaa Shubuhaat al-Musta'yeeneen bi-Ghairillaah*" of Shaykh Ahmad Ibn 'Eesaa
- ✽ "*Kashfush-Shubhatain*" of Shaykh Sulaymaan Ibn Sahmaan
- ✽ "*Iqaamatul-Hujjah wad-Daleel*" of Shaykh Sulaymaan Ibn Sahmaan
- ✽ "*Shifaa-us-Sudoor fir-Radd 'alal-Jawaabil-Mashkoor*" of Shaykh Muhammad Ibn Ibraaheem
- ✽ "*Ar-Radd 'alaa Jareedatil-Qiblah*" of Shaykh Sulaymaan Ibn Sahmaan
- ✽ "*At-Tuhfat-ul-Madaniyyah fil-'Aqeedat-is-Salafiyyah*" of Shaykh Hamad Ibn Mu'amar
- ✽ "*Usool wa Dawaabit fit-Takfeer*" of Shaykh 'Abdul-Lateef Aali Shaykh
- ✽ "*Naseehah Muhimmah fee Thalaatha Qadaayaa*" of several scholars
- ✽ "*Minhaaj Ahlul-Haqqi wal-Ittibaa*" of Shaykh Sulaymaan Ibn Sahmaan

- ✽ "*Ar-Rasaa'ilul-Hisaan*" of Shaykh 'Abdullaah Ibn Humayd
- ✽ "*Naseehah fit-Tahdheer min al-Madaaris al-Ajnabiyyah*" of Shaykh 'Abdur-Rahmaan Ibn Naasir as-Sa'dee
- ✽ "*At-Ta'sees wat-Taqdees fee Kashf Talbees Duwaad Ibn Jarjees*" of Shaykh 'Abdullaah Abaa Butayn
- ✽ "*Al-Jahr bidh-Dhikr ba'adas-Salaat*" of Shaykh Sulaymaan Ibn Sahmaan
- ✽ "*Munaasahatul-Imaam Wahb Ibn Munabbih*" of Shaykh Sulaymaan Ibn Sahmaan
- ✽ "*Al-Fawaa'idul-Muntakhibaat fee Sharh Akhsar al-Mukhtasaraat*" of Ibn Jaami' an-Najdee: The Shaykh verified this book and presented it to the Advanced Judicial Institute to obtain his Doctorate's degree in Comparative *Fiqh*. He verified the book from the beginning to the end of the chapter on gifts. The person in charge of supervising this treatise was the current Muftee, Shaykh 'Abdul-'Azeez Aalush-Shaykh; may Allaah prolong his life.

There are other books that the Shaykh verified but which have not yet been printed.

Shaykh 'Abdus-Salaam was eager to spread the books of knowledge in general and the books of the scholars of the *Salafee da'wah* in particular. He would at times make photocopies of manuscripts or strive to obtain them for those who would take on the task of verifying them. More than thirty books and treatises were counted in which the verifiers mentioned that they used some of the manuscript copies that were found in the Shaykh's library for their verifications. There are many other stories and reports which are hard to enumerate here; may Allaah facilitate their compilation and arrangement.

And other than them, who have clarified the correct belief, defended it, and exposed the misconceptions of the people of desires.

We shall mention in general the belief of these great examples in an abridged fashion, and my success is only due to Allaah, and on Him I rely upon, and to Him I shall return.



The Correct Belief Regarding: *Tawheed ar-Rooboobiyyah*¹¹

Ahlus-Sunnah wal-Jamaa'ah believe that Allaah *ta'aala* is one and alone in His creation, dominion, and arrangement of affairs.

Allaah says:

﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۗ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ﴾

Indeed your Lord is Allaah, Who created the heavens and the earth in six Days, and then He *Istawaa* [rose over] the Throne [really in a manner that suits His Majesty]. He brings the night as a cover over the day, seeking it rapidly, and [He created] the sun, the moon, the stars subjected to His Command. Surely, His is the Creation and Commandment. Blessed be Allaah, the Lord of the '*Alameen* [mankind, *jinn*s and all that exists]!
[Sooratul-A'raaf, 7:54]

And Allaah says:

﴿لِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ۖ يَخْلُقُ مَا يَشَاءُ ۚ يَهَبُ لِمَن يَشَاءُ إِنشَاءً

¹¹ Singling out Allaah alone in his lordship and actions.



The Correct Belief Regarding: *Tawheed al-Asmaa' was-Sifaat*¹⁵

From the general belief of *Ahlus-Sunnah wal-Jamaa'ah* is that they affirm for Allaah the Most High that which he affirms for Himself and that which the Messenger (*sallallaahu 'alayhi wa sallam*) has affirmed for Him from His perfect Names and glorious Attributes. They do not exceed the limits of the Qur'an and the sound *hadeeth* of the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*).

They affirm the terms used and know their meaning in the tongue of the Arab in which the Qur'an was revealed. They leave the meaning of how these attributes are with Allaah alone. Allaah, *ta'aala*, is distinguished and characterized by how these attributes are and has not informed anyone from mankind (concerning their details).

Ahlus-Sunnah are the ones who approach this dangerous chapter upon the following firmly-established principles of the *Sharee'ah*. Whoever sticks firm to them is indeed safe from corruption:

The First Principle

Affirmation of that which Allaah affirms for Himself or that which His Messenger (*sallallaahu 'alayhi wa sallam*) has affirmed, without any

¹⁵ Singling out Allaah alone in His names and attributes.

veil is light, and if He removes it, the rays from His face would burn whatever His sight reaches of His creation.

So, actual sight is affirmed for Allaah in which He sees in a manner befitting His majesty. How this vision is, we do not know; rather, we know what Allaah has taught us when He said:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

...There is nothing like unto Him, and He is the

All-Hearer, the All-Seer

[Sooratush-Shooraa, 42:11]

These examples are from the methodology of *Ahlus-Sunnah* regarding the Names and Attributes of Allaah the Most High.



The Correct Belief Regarding: *Tawheed al-Ilaahiyyah*¹⁶

From the belief of *Ahlus-Sunnah* is that we single out Allaah, *subhaanahu wa ta'aala*, alone in worship. Thus, we do not worship any god along with Him. Rather, all acts of obedience in which Allaah's commands are to be acted upon and answered are for Allaah alone.

Thus,

- ✽ we do not make prostration to anyone except Allaah;
- ✽ we do not circle the *Ka'bah*, his blessed house, for anyone except Allaah;
- ✽ we do not slaughter except for Allaah;
- ✽ we do not swear by anyone except Allaah;
- ✽ we do not make an oath by anyone except Allaah;
- ✽ we do not depend upon anyone except Allaah;
- ✽ and we do not call upon anyone except Allaah.

This is singling out Allaah alone in worship.

Allaah says:

¹⁶ Singling out Allaah in worship. Note: The scholars use the terms '*Uloohiyyah*' and '*Ilaahiyyah*' interchangeably.



The Correct Belief Regarding: The Six Pillars of *Eemaan* (Faith)

From the general belief of *Ahlu-Sunnah wal-Jamaa'ah* is that we have belief in Allaah, His angels, His books, His messengers, the resurrection after death, and belief in the divine predestination.

Belief in Allaah

This consists of affirming Allaah by singling Him out in *Rooboobiyyah*,²² *Uloohiyyah*,²³ and *Asmaa' was-Sifaat*.²⁴ Clarification for these three points has already preceded.

Belief in the Angels

This is by believing in their existence and what has been mentioned to us concerning their names and their actions.

Allaah says:

²² The act of singling out Allaah alone in His lordship.

²³ The act of singling out Allaah alone in worship.

²⁴ The act of singling out Allaah alone in His Names and Attributes.

worship?" They [angels] will say: "Glorified be You! You are our *Walee* [Lord] instead of them. Nay, but they used to worship the *jinn*s; most of them were believers in them."

[Soorah Saba', 34:40–41]

﴿وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا ۖ

أَيَأْمُرُكُمْ بِالْكَفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ﴾

Nor would he order you to take angels and prophets for lords [gods].

Would he order you to disbelieve after you have submitted to Allaah's Will?

[Soorah Aali-Imraan, 3:80]

Description of the Creation of the Angels

In *Saheeh Muslim*, on the authority of Aa'ishah, *radhiyyallaahu 'anha*, who said the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) said: "The angels were created from light, the *jinn* were created from a smokeless fire, and Aadam was created from that which has been described to you."

From the characteristics of their creation is that they have wings. So from them there are those who have two wings, three wings, four wings, etc.

Allaah says:

﴿الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولَى أَجْنِحَةٍ مَثْنَى وَثُلَاثَ

وَرُبْعَ يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ ۚ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

All the praises and thanks be to Allaah, the [only] Originator [or the (only) Creator] of the heavens and the earth, Who made the angels messengers with wings—two or three or four. He increases in creation what He wills. Verily, Allaah is able to do all things.

[Soorah Faatir, 35:1]

It was narrated in *Saheeh Bukhaaree* on the authority of Ibn Mas'ood, *radhiyyallaahu 'anhu*, who said the Prophet (*sallallaahu 'alayhi wa sallam*) saw Jibreel and that he had six hundred wings.

Likewise, Allaah has given them the ability to take beautiful body forms as Jibreel took the form of a man in front of Maryam. Similarly, are those who came to Ibraaheem, '*alayhis-salaam*, in the form of his noble guests, and also those who came to Loot when they were ordered to send down the punishment upon his people.

Allaah Refutes the Polytheists Who Say, "The Angels are Allaah's Daughters"

Allaah has refuted the polytheists who claimed that the angels were from the daughters of Allaah. Glory be to Allaah above all that the wrongdoers say about Him.

Allaah The Most High says:

﴿وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا ۚ سُبْحَانَهُ ۚ بَلْ عِبَادٌ مُكْرَمُونَ ﴿٢٦﴾ لَا يَسْبِقُونَهُ ۚ بِالْقَوْلِ وَهُمْ

بِأَمْرِهِ يَعْمَلُونَ ﴿٢٧﴾ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَىٰ

وَهُمْ مِّنْ خَشْيَتِهِ مُشْفِقُونَ ﴿٢٨﴾﴾

And they say: "The Most Beneficent [Allaah] has begotten a son [or children]." Glory to Him! They [those whom they call children of

Debates from the *Sharee'ah*

Allaah informs us of the dispute between Ibraaheem, *'alayhis-salaam*, and his people and Moosaa, *'alayhis-salaam*, and Pharaoh. Likewise, in the *Sunnah* we see the debate between Aadam and Moosaa. Many debates have also been transmitted from the pious predecessors; all of them praiseworthy disputes which all contained knowledge, proper intention, following of the *Sunnah*, and proper mannerism.



Prohibition of Sitting with the People of Desires

Ahlus-Sunnah wal-Jaama'ah severely caution against sitting with the people of desires and innovation. Sitting with them is in direct opposition to the command of Allaah and is also a sign of one's love for them. Sitting ultimately means submission to their misguidance and following them in their falsehood.

Classification of the People of Desires

Ibn Taymiyyah, *rahimahullaah*, said:

The innovation that regards a man to be from the people of desires is that which has become known with the people of knowledge of the *Sunnah* and deemed to be in opposition to the Book and the *Sunnah*, such as the innovation of the *Khawaarij*, *Raafidhah*, *Qadriyyah*, and *Murji'ah*.⁹⁶

Permissibility of Avoiding Sitting with Them

Allaah, *subhaanahu wa ta'aala*, says:

⁹⁶ For a quick overview of these groups, read *A Glimpse at the Deviated Sects* by Dr. Saalih Ibn Fawzaan al-Fawzaan. Salafi Publications, 2003.